

A Historical Discourse,  
On the Origin and Progress of the M.  
E. Church in Mexico, N. Y., delivered  
in that Church, Jan. 28th, 1877, by  
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"This shall be written for the generation to come."—Psalm 102:18.

History is useful and interesting as a record of events that are past, preserving for the instruction of subsequent generations, a knowledge of how their ancestors lived, carrying the children in their contemplations, back to the days of their fathers, and affording them means of comparison of the ideas and customs of their times with those of the present and for making up a judgment, whether the former were better than these, or these are better than the former.

History is interestingly instructive, as it unfolds to the eye of reflection, the changes that have taken place during the periods described, and enabling the thoughtful to trace the movements of a providential hand, and to mark the elements of progress by which those changes have been wrought, thus inspiring feelings of gratitude and motives to improve on the knowledge and customs of those who have gone before them.

These remarks are applicable to history in general, but local history, or history of a particular State, place, community, or institution has a special interest to those sustaining an immediate relation thereto.

We are interested and instructed by a perusal of the history of the world and of the nations of the earth, that have appeared and disappeared, of how they came up and how they went down; of the causes that contributed to their rise and prosperity and those that led to their decline and fall.

But the history of our own land, the country that gave us birth; our home and the home of our fathers; its discovery, its settlement, the founding of the government that protects us in the enjoyment of our civil and religious liberties; the hardships endured by those to whom, under God, we are indebted for the free institutions that bless us.

The unparalleled progress in all that is essential to true civilization, during the 100 years that have just closed, and of the perils encountered and overcome by the government in maintaining our free institutions; the salutary influence and power of evangelical Christianity in developing and fostering a public conscience that has thus far saved us from perishing as a Republic. All this demands our thankfulness as Americans, and is calculated to excite our admiration.

During the Centennial year, just past, the attention of the churches, especially those of some length of standing, has been turned to the propriety and moral benefit of having written up a history of the origin and progress of their religious societies respectively.

The object of the present sketch is to gather up the history of the introduction of that type of evangelical Christianity called Methodism into Mexico. The first class formed, the progress of its growth and religious influences, statistics, and incidents, through the years that have rolled along from the beginning to the present time, so far as the record of the facts written will allow.

It was in the early settlement of the country heretofore, perhaps about the year 1808 or 1809, when but little had been done by any denomination for establishing public religious worship, that a young Methodist preacher made his appearance in Mexico, mounted on his horse, with his portmanteau and saddlebags, containing his wardrobe, his Bible and hymn book. He was in search not for a call from the people to some comfortable pastorate, but feeling that God had called him to preach the gospel, he was in search for a standpoint from which he might call the people to repentance, and hold forth to them the word of life.

The Presbyterians, I believe, had effected the organization of a small society some time previously, and when the Methodist preacher came along they chanced to be holding a meeting of some kind, which attracted his attention; so he dismounted and went in. After the close of the services, he inquired if there were any Methodists in the vicinity. A Presbyterian lady present, Mrs. Matthews, I believe, told him that she had heard a neighboring woman say that she was a Methodist, and directed him to her house. Here he met a cordial reception.

That Methodist woman was the late Mrs. Minerva Ames, a very sensible, intelligent and energetic woman, the wife of the late Leonard Ames, one of the pioneer settlers of the town, and his wife the first Methodist in Mexico. The young preacher readily obtained permission to make an appointment to preach in Mr. Ames' house, and Jonathan Heustus, (that was his name), preached the first Methodist sermon in the town of Mexico.

The house of Mr. Ames thence forward for some time, became the preaching place and home for the itinerant. That appointment was included in Black River circuit, which embraced nearly the whole of the Black River country, and at that time in Cayuga dist., in New York conference, William Case was Presiding Elder. At the time Case was Presiding Elder, of which I am speaking a Methodist, and especially a Methodist preacher, was a curiosity to many. Well, curiosity lead many of other persuasions to hear the strange preacher and the new doctrines.

It is proper to remark that at that time there was a warm controversy between Calvinistic Christians and those of the Arminian school. Methodists, being earnestly assailed from the Calvinistic side, were wont occasionally to make some pretty sharp criticisms, by way of self-defence, on the objectionable features of Calvinistic theology, which sometimes gave offence to the advocates of that system. An instance occurred at one time in connection with Mr. Heustus' preaching in Mr. Ames' house. He made some

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remark that displeased a female of another church somewhat. She arose and contradicted him in the midst of his discourse. He, however, made no reply, but proceeded as if nothing had happened. After the preacher sat down, a man by the name of Calkins stood up to exhort. He was so boisterous in his address as to offend the ears of some present, and one Murdoch, a member of some church, and a tavern keeper (tavern keepers, and rum sellers at that, were some-times church members in those days—not so now), interrupted him by asking why he blowed and spouted so; if he supposed God or his hearers were deaf! Then Mr. Ames interposed, saying, "I have invited these men to preach in my house, and they shall have the privilege of preaching and talking in their own way, without interruption." Ames was not a professor of religion.

The vociferous manner of some, in their religious exercises, especially in the early days of Methodism, was to some extent the result of sincere religious earnestness coupled with a natural ardor of temperament.

Few of the ministers of that day had the advantage of a mental discipline, through a regular scientific training; hence they were more liable to moving outbursts of pulpit passion, and, particularly when the heavenly unction rested upon them, wonders were wrought by the word. This class of men seemed adapted to the condition of the popular mind; hence they were generally more successful instruments in leading sinners to Christ, than those of more scientific culture.

Methodists were accused of being the patrons of ignorance, but the allegation originated in the ignorance of those who made it. They did not understand the history and genius of Methodism. Methodism was born in a university, but it did not confine itself there. It had to go out after the ignorant and lost. It could not wait, the perishing could not wait, for it to carry all its ministers through college; any more than Christ could wait, or the world could wait, for all of his apostles to be graduated in a prophet's school, before they received the universal commission, "Go preach."

Methodism took converted men—men of common sense, of Bible knowledge—who understood the way, the science of salvation, and who loved souls, and sent them out, but required them to study; and she has kept pace with the progress of the world, and to-day the Methodists are, perhaps, doing more for the cause of education than any other denomination, and has given to the world some of the ripest scholars and best orators and statesmen of the age.

The first class was organized in Mr. Ames' house, and consisted of five members, viz., Mrs. L. Ames, Place, Calkins, Cheesbro, and W. Armstrong, who was the first leader.

The formation of a class was not the organization of a church proper. The organization of a Methodist church or charge consists of the formation of a number of classes, according to the whole number of members, each class having appointed a leader, as an assistant pastor; he has charge of his class; his duties are prescribed by the Discipline, and while he is leader, even the bishop has no right to take the leader's place without his consent. Another element in the organization of a church or charge is a Board of Stewards. Without these two classes of officers there can be no organization of a local Methodist church or charge. The stewards are required to be men of sound piety, of good business capacities, and men who both know and love the doctrines and discipline of their church. The recording steward is the highest lay officer in the church, and, if possible, a representative man, a representative Christian, and a representative Methodist.

The first quarterly meeting was held in Mr. Ames' house, and the love feast was held and the sacrament administered to eight communicants in the bedroom. The stand upon which the elements were placed is now in the possession of Mr. L. Miller, preserved as a memorial of the infant days of Methodism in Mexico.

The second pastor's name was S. Rowley. He was from Baltimore, and was of a wealthy family. He had a nice traveling equipage, was well dressed, and had a silver clasp or buckle with which he fastened his clasp, and had a silver-mounted riding whip. These fixtures were thought by some to savor too much of popularity, (as it was then called), and there being some murmuring about it, to relieve these tender consciences he gave away his silver clasp and tore the silver trimmings from his whip. When chided for yielding to such whims, he modestly replied that he did not wish to do anything to hurt the feelings of his brethren.

This good man probably did not doubt the lawfulness of that of which some of his brethren complained in this instance, but his course was a practical exemplification of Paul's economy of Christianity, expediency and courtesy, who said he would "eat no meat, if it should cause his weak brother to offend." A principle, which, if acted upon, even when it could be done without sacrifice, would obviate much unpleasantness in the Christian family.

In 1810 the Genesee Conference was

organized in Lyons, Wayne Co., the sessions being held in Judge Dorsey's corn barn. The conference territory was divided into three districts, viz., Susquehanna, Cayuga and Upper Canada. The Black River country was included in the Cayuga district. There were but two circuits in all the Black River country, viz., Black River and Mexico. Mexico circuit extended from Redfield and Camden to the Oswego river.

In 1811, Ira Fairbanks was appointed to Mexico circuit. He received \$25 that year on his salary and says he left the circuit out of debt.

After Fairbanks, up to 1820, the following persons were connected with the society here as pastors, but in what order, I am not exactly informed, viz., Isaac Puffer, Truman Gillett, Nathaniel Read, Truman Bishop, Reuben Farley, Joseph Willis, Truman Dixon.

The name of T. Dixon brings to my recollection a circumstance that will serve as a specimen of the expedients to which the early Methodist preachers had sometimes to resort in trying to augment their scanty means of support, and lay up a little for a rainy day. The incident was related to me by the recording steward of Rose circuit, nearly forty years ago.

Mr. Dixon, when traveling Old Victory circuit, had, in some way, come into possession of a young horse, in addition to the one he used. When on the rounds of his appointments, (which took four week's accomplishment), he took with him both horses, riding one and leading the other. This was economy in two respects—it saved his family the trouble of taking care of the colt at home, and saved him the expense of keeping. How the brethren were pleased with that stroke of financial policy in their pastor, I was not informed, but it is probable they took it kindly, for the people had large hearts in those days in proportion to their means. Means have greatly increased in the Church since that time, but whether or not hearts have grown proportionately large, would, perhaps, require some moralizing and philosophizing to determine.

Mr. Fairbanks relates a circumstance that occurred when he was on the original Mexico circuit. I find it in Dr. George Peck's history of early Methodism in the old Genesee Conference. I will relate it, as the society here and that where the incident occurred were at that time included in the same pastorate, and as it shows how the old Methodist pioneers broke up the moral soil.

At one of Mr. Fairbanks' Sabbath appointments, he says, a Bro. Bennett came ten miles to hear preaching. After meeting this Bro. Bennett requested him to make an appointment to preach in his neighborhood on some week day.

He consented, and visited the place, which he says was 10 miles through the woods, on Salmon River. He does not give the particular locality. This seems to have been a peculiarity of pioneer itinerants. They generally say, as most of their appointments were at private houses, at such and such a house, naming the owner instead of the vicinity. He says he found a people without religion, or Sabbath, abounding in neighborhood and family quarrels. The novelty of preaching, however, brought out a full house. After preaching he told the congregation that it would make him 20 miles extra travel to come to preach to them, but as it was the business of himself and colleague to save souls, if they would unite in a class as seekers they would give them regular preaching, and they might make up their minds in four weeks, when he would come again; his assistant would come in two weeks. His colleague attended his appointment and brought a favorable report. Mr. Fairbanks went to his appointment at the time and found a full congregation. After preaching he read the Discipline, and then requested those who would unite in society to rise up, and to his surprise the whole congregation rose up except one man and he left the house. He felt a little alarmed, he feared he had got into trouble, but he preached to them again in the evening and held a class meeting, and tried to instruct them in what was necessary to be Christians and Methodists. Some seemed deeply affected. That whole neighborhood joined the class except one family, and that society became the most spiritual and deeply experienced society on whole circuit. When the last quarterly meeting in the year came they went ten miles to attend it with ox sleds, the women rode and the men went on foot. I believe it was in June or July; a happier company he never saw.

From 1811 to 1820, I have not been able to collect any special incidents; the society here, however, steadily and slowly progressed against much opposition. The house of Mr. Ames continued the preaching place up to 1820. In this year a commodious school-house, two stories, and built of brick, was erected on the ground where the present Academy stands. That school-house was occupied by the Congregationalists and Methodists alternately as their meeting house. This joint occupancy continued until the Presbyterian church was built, in 1828, or between that and 1830.

Methodists subscribed with the promise, as is usually the case under such circumstances, of having certain privileges.

In 1821 a Black River District had been formed, which showed that, in about twelve years, the territory embracing but two circuits, had so grown in Methodist strength that it was organized into a district, including nine circuits. R. M. Everts was the Presiding Elder.

This place was included in Oswego circuit, and Chandy Lambert was the preacher. Father Lambert was a very strait man, physically and religiously. He wore a shad-bellied coat, I believe, without any buttons (buttons were not used as simple extravagance); and he thought a sister with a bow on her bonnet ought not to be admitted into Love Feast. That might, perhaps, be considered an extreme view in one direction, and the silent toleration of the gentleman, and the present day an extreme in the other direction. Which is the most consistent with the genius and profession of the Christian religion I leave to the thoughtful to judge. As for myself, my taste always inclined to the medium, to the dignified and unostentatious, especially in Christian example.

In 1822, James P. Aylesworth was the preacher on Oswego circuit, which, it seems, included this place. Mr. Aylesworth was a large body, with massive shoulders, and surmounted by an enormous head. His voice was stentorian, and he literally thundered the truth. He was jocose, a sort of anecdotal olio, abounding in anecdotes and repartee. At one time, when preaching, a man near him got asleep; he observed it, reached out his hand and took hold of his hair and called out, "Wake up, brother; we are talking about fat things to-day."

Mr. Aylesworth died a few years ago. He lived long enough to write and publish the obituary of his faithful horse Jerry, with whom he had itinerated some 25 years.

In 1823, J. P. Aylesworth and Orren Foot were the preachers. Number of members on Oswego circuit, 322. The number in this place I have no means of knowing.

In 1824, Truman Dixon was preacher on Oswego circuit.

In 1825, Benjamin Dayton and Enoch Barnes were the preachers. No special incidents this year.

In 1826, Enoch Barnes was the circuit preacher; Goodwin Stedard, P. E. During this year an incident occurred which accorded with the spirit of that age as to opposition to Methodism. The Methodists had a quarterly meeting appointed to be held in the two-story school-house referred to. The Love Feast they usually held in the upper story. They had Love Feasts then. The trustees were expecting to take down the chimneys, with fire-places, and put in stoves in the fall. Now was an opportunity to play a trick upon the noisy Methodists. So, though it was not necessary to pull down the chimneys, yet, a day or two before the appointed time, some parties, to show their zeal in opposing the sect every-where spoken against by somebody, went and tumbled them partly down and scattered the brick and mortar over the floors, and rendered it entirely unfit for a religious meeting-place. Mr. Orson Ames, though not a religious man, feeling indignant at the unchristian act, said, using a cant phrase: "Here is my tannery, and here is my lumber; turn in, a half dozen, and seat it, and sit it up for your meeting." So they did, and had a good time, and opposition turned out for the furtherance of Methodism.

In 1827 Charles Northrup was preacher. N. Salisbury, P. E. Rather Northrup was a good specimen of an early Methodist preacher; a man of some ability and ingenuity as a sermonizer, and a little dry humor given at times. Attending a week day appointment, he found a small congregation; when he announced his text, he remarked, I have a small congregation to-day so I must give you a little preach. "You all know, said he, I can preach—pause, then resumed—as little a sermon as any body."

At the general conference, 1828, Genesee Conference was divided, and Oneida Conference, formed, and Black River District fell into Oneida Conference, and Mexico I think was in Salmon River Circuit.

In 1828 Elisha Wheeler was preacher in charge of Salmon River Circuit. He was talented, his sermons were great, especially taken lengthwise.

It has been stated that the Methodists subscribed to aid in building the Presbyterian church, with the promise of the privilege of its occasional use for meetings. But afterwards there arose opposition so that they were only allowed a few times to hold their quarterly meetings there. Such was the opposition on the part of some of the pew holders, that they nailed up their pews, lest they should be desecrated by being occupied by Methodists. I don't know that those persons were church members.

In 1830 Samuel Bibbins was the pastor in Mexico, and I think this must have been in Oswego Circuit.

We have seen that the house of Mr. L. Ames was the home for the itinerants, and it continued to be so after it ceased to be a preaching place. Some of his neighbors expressed to him concern lest the Methodist preachers should eat him out, but he assured them that he was the better financially for what he did for

the Methodist preachers. He talked as if he thought his house, with the presence of Methodist preachers, was like that of Obed Edum, while the ark of God rested there—they brought a blessing temporarily. He, it is said, proposed and did test the reality of his faith with a Presbyterian neighbor, by experiment, and succeeded in getting several bushels of potatoes more from the same sized lot than his neighbor. Then said he, "you see," etc. Accordingly, while Mr. Bibbins was on the circuit, he came along and passed by Mr. Ames' and stopped at another house. Ames saw it and went in and exclaimed sorrowfully, "Sister we are ruined" (he called his wife sister because the preachers did). "What is the matter Mr. Ames," said sister. "O! we're ruined, father Bibbins has gone by; he has left us."

In 1831 this had become Mexico Circuit. Charles Northrup, Pr., Josiah Kepes, P. E. During this year was experience the first great revival in Mexico, in which all the denominations shared measurably. The Presbyterians reported most largely the fruit thereof.

In 1832 C. Northrup and R. Stoddard were the preachers. There being opposition to the Methodists holding meetings in the Presbyterian house, they undertook to occupy the district school house, near the Presbyterian church. On going to the house one Sabbath they found the door fastened. So they turned to leave, and meeting Mr. Beazell Thayer, he inquired why they were leaving. They informed him that the door was locked. "Come along," said he, "I have a key that will open the door." And he walked up to the door and put his foot against it, and it went open. "There," said he, "walk in." So they did. This opposition, so far as participation in on the part of members of other churches, must not be attributed to a spirit of wicked persecution, but rather to fidelity to their views of truth. As St. Paul thought before his conversion, that "He ought to do many things contrary to the name of Jesus." They thought they ought to do many things contrary to Methodism, because they believed it to be a wicked and dangerous heresy. But as Paul said after his conversion, so these Methodists could say "After the manner which you call heresy, so worship we the God of our fathers." But they are better informed now, and I suppose the Methodist behave rather wrothier in some respects. We may remark here that our doctrines and original institutions are the same now as then, but the prejudices of others being conquered, the Methodists are better understood by them, hence they are looked upon with more favor.

In 1833 and '34 Anson Tuller and Joseph Cross were the pastors on Mexico circuit. Mr. Tuller was an intelligent and instructive preacher; if there was a lack in the pulpit, it was in the absence of an impressive and practical application of his subject. Joseph Cross was an eratic young man, a man in the pulpit, a vain boy out of it. He was a young man of high aspirations, of superior pulpit eloquence. He was a rabid abolitionist here. In a few years he was called South to fill the chair of Professor of Elocution, in the college of which the late Dr. Bascom, the celebrated Methodist orator, was president. Here Mr. Cross became intensely pro-slavery, and fully in sympathy with Southern principles. Here he was dubbed D. D. and L. L. D. and joined the Episcopians; now he is back North and back to the Methodists,—to his first love in his old age.

It is probable that the legal society of the Mexico M. E. Church, was organized in 1833. I find no record of the organization, but at a meeting of trustees, Feb. 11th, 1834, there were present Simon Tuller, Leonard Ames, Orin Whitney, Daniel Austin, Eldad Smith, Reuben Halliday, Stanton Kenyon, and O. C. Whitney. Afterwards the name of P. Everts was added to the list of trustees. The Brick Church was built in 1833. L. Ames gave nearly his whole time during the season, to the building of the church.

At the conference held in Oswego, in 1835, Mexico was erected into what is called a Station, and Jesse Penfield appointed here as its first preacher. At that conference the vote was taken to divide the Oneida conference and form the Black River Conference. Mr. Penfield's talent was of the hortative kind, and he was esteemed as a good pastor, and the charge enjoyed a good degree of prosperity under his two years' pastorate.

In 1837 J. Everdel was appointed here. He was an Englishman of considerable intellectual strength as a theologian, and ingenuity as a preacher. It came to pass as is sometimes the case in the experience of pastor's families, that the larder in the parsonage became uncomfortably vacant. As a reminder to the delinquent financial agents, he rose in the pulpit of a Sunday morning and announced as his text the words of Job, in his peculiar pronunciation, "I shall die in my nest." I suppose they took the hint.

In 1838 Mexico was left to be supplied for some cause. Squire Chase being without an appointment that year, was employed to serve the charge. Mr. Chase was a man of majestic form, and of superior pulpit talent. He stayed but part of the year, and I think on account

of poor health asked to be released. He afterward went as a missionary to Africa, but not being able to withstand the climate, with his system impregnated with African malaria, he returned, and at the Syracuse conference in 1842, he preached once with great acceptance, and died during its session. Joseph Kilpatrick was employed to serve the rest of the year 1838. He was an impulsive, fiery-spirited young man, but he had more fire than discretion, and his career as a Methodist itinerant was short.

In 1839, the appointee to Mexico came from Camden. His name was B. Holmes—a sort of matter-of-fact man, with little of the poetic element in his composition, and without much admiration for fancy sketches in the pulpit. Phenologists assigned him a large bump of caution, which sometimes made him slow in his decisions and actions, and gave him with some the appearance and reputation of moderation. When, however, he became satisfied he was in the right, it was hard to persuade him to back down, or give up his position; and he ain't got over it yet.

On arriving in Mexico with his family and goods, he found no house for the preacher. Bro. Eldad Smith, one of the stewards, kindly took his family into his house and gave them shelter and food for several days, till he procured a room in the farm-house of the widow Davis, about two miles out of town. After a few weeks a house standing on the side hill, opposite the Park Hotel, and constructed of an old school house, with an underground room, became vacant, and was engaged at a rent of \$80 a year, subject to a reserved right by the owner, of selling it, if he had the opportunity; and, sure enough, the opportunity occurred in a few months, and the preacher's family was ousted, but he was fortunate enough to procure the stone house, now occupied by Philip Smith as a grocery store. This house also had an underground room. In both houses, the family had to stay in the cellar-kitchen.

The pastor himself had to become responsible for the rent and pay it, as he, though with a feeble wife and five children, might be supposed by some to be living fairly and faring sumptuously on an estimated salary of \$250 a year. The recording steward's book, I believe, shows a balance still in arrears, but that was cancelled long ago by the statute of limitation. The membership was nearly as large then as it is now, and now they pay a salary of \$1000—quite an improvement. Bro. J. Bennett had a new house on Washington street, which he offered to the pastor at a fair price, and he bought it, and located his family there for two or three years, having moved five times in about one year.

At the time Mr. Holmes entered upon his pastoral labors in Mexico, the financial condition of the charge was somewhat confused and unsatisfactory, but by the counsel and aid of the leading members, he succeeded in uniting the church and congregation on a plan that cleared off the society debt. During his second year, arrangements were made for building a parsonage, which may be seen in the original upright part of the house where Mrs. C. D. Seel now resides.

In 1841, Rowland Soul was stationed here. He was an amiable, spirited man, and his preaching was rather common-place than otherwise. During this year, some trouble arose on account of renting the seats in the church, a large majority, however, favored the measure, and it was adopted.

In 1842, B. Holmes was returned the third time to the charge. Some new difficulties having originated during the previous year, it became necessary early in this year to adopt a disciplinary course of investigation in order to effectually settle them. As the differences existed mostly between official members the matter was rendered the more difficult and serious, and for four or five months there was a scene of painful anxiety and labor and prayer, but the Lord helped them through.

When the last case was disposed of, with the approval of the "siding brethren," a series of evening prayer meetings was appointed. The first evening so many attended that the brethren thought best the pastor should preach. Similar exercises were held the next night, and so on during the week, the interest increasing, and several conversions were the result.

The news having gone out that a revival had commenced in the Methodist congregation, a crowd flocked to the church on Sunday. Twice the pastor held forth in the presence of considerable excitement; then again in the evening. The house was crowded, the air was exhausted, the lights burned dim, the preacher was fatigued, the sermon dragged through, and the word fell apparently powerless upon a stupidified audience. No one responded when seekers were called for, and all was dark and discouraging. A meeting was appointed for Monday evening, and the preacher told the people that the further continuance of the meetings would depend on circumstances.

On Monday morning brethren of our own and other churches called at the parsonage to enquire if the meetings were to be discontinued. And during the day, as the pastor walked the street, some of the unconverted also inquired of him, if

he was going to close the meetings? To all the reply was, it will depend on circumstances. To the latter, the final reply was, "No, I am not done with sinners yet; I am after you;" and they would drop their heads and walk off.

In the evening he found the house filled again. He ascended the pulpit and remarked that he had not bestowed much thought on what he was going to say to them, but a preacher ought always to be ready for two things, always ready to preach and always ready to die. He took for his text "Give us of your oil; for our lamps have gone out," and went on speaking with increasing light and freedom, and a wonderful influence came upon the congregation; sinners trembled and wept, and some of the old Christians groaned under a burden of soul and cried out in an agony of prayer for the salvation of souls. And such was the spirit's power that attended the word that even the waving of the speaker's hand seemed to sway and move the whole audience; so general was the effect upon the people, that the sobs, groans and cries rendered the preacher's voice inaudible and he stood for a time and beheld in silent awe the work of the Master, the moving of the spirit's power.

That night Mexico was shaken, and sinners at home and in their beds, as they afterwards confessed, heard with more than mortal ears the groans and prayers of Christians for their salvation. The altar and several tiers of seats were soon filled with sighing penitents, and sixteen souls that night converted in the old Pentecostal way. After some five weeks of daily and nightly revival exercises in the M. E. church, the Methodist preacher suggested to Elder Graham, the Baptist minister, the propriety of commencing meetings in his church; the work progressed there some three weeks and then the meetings were removed to the Presbyterian church. The addition to the M. E. church as the fruit of the revival was 130; the others shared in its fruits. It is proper to remark that no foreign help was called in. The work was carried on, instrumentally, by the different ministers in the place and the home praying army.

Bro. Graham, of the Baptist church, and Whiting, of the Presbyterian church, noble Christian ministers, rendered good service in preaching, when called upon, and the Methodist preacher returned the kindness as well as he was able, when the meetings were removed to their churches respectively.

An incident occurred when the meetings were in progress in the Methodist church, which I will venture to relate. There was a class of religionists in the place that seemed annoyed by the revival movement among the orthodox. Some leading ones attended the meetings from the beginning, but it seemed to be for the purpose of criticising and diverting attention by disputation. So, at the close of a moving sermon by Dr. Graham, one evening, the minister of the class referred to being present with a leading member of his, rose and requested the speaker to give an explanation of a certain text of Scripture. The Methodist preacher saw the design, and got up and remarked that he was reminded of a transaction recorded in the Bible that occurred when Nehemiah and the Jews were rebuilding the walls of Jerusalem. The Samaritans were enemies of the Jews, and bitterly opposed to their rebuilding the walls. Among the Samaritans were two leading men, of whom, by the name of Sanballat and Tobiah. These tried to intimidate the Jews by intimidation and contempt, and in various ways to prevent the work going on; but finding the walls going up notwithstanding, they changed their tactics, and professed friendship. So Sanballat sent a friendly message to Nehemiah to meet him on the plains of Ono for a friendly interview. But Nehemiah understood the trick, and sent back word that he was doing a great work and couldn't come down. Then the Methodist preacher turned to the gentleman making the request, and said, "Mr. Sanballat, we are doing a great work and can't come down." That was the end of that policy. Penitents were called, the altar filled, the work went on and the walls went up. Mr. Holmes reported 332 members at the termination of his work in Mexico.

In 1843 and '44, N. R. Peck was the stationed preacher. He was somewhat of a combative propensity, a little boyish, and lacking in ministerial dignity in his social intercourse, but in the pulpit he showed more than ordinary ability as a preacher. The church and society more than held their own under his administration. He reported when he left a membership of 373. B. Holmes, P. E.

John Sawyer was pastor here in 2845 and '46. A rather pleasant speaker, companionable man with his friends, and little tinged with pomposity. His services were acceptable. He reported at his close, 373 members.

In 1847 and '48 the church enjoyed the pastoral labors of Gardner Baker, a clear-headed preacher, with a soft musical voice. His hearers generally sat with satisfaction under his preaching, but were seldom specially moved. He still lives an honored supernumerary. He reported in 1848, 306 members on this charge, a decrease from 1844, of 67 members, probably by alteration of the boundaries of the charge.

In 1849 and '50 Lewis Whitcomb served Mexico. A good, dignified, exemplary Christian minister, and left the church in a spiritually healthful condition. He now sleeps with his fathers.

Brick Church was burnt in 1851.

In 1851 and '52 Ebenezer Arnold was here. Brother Arnold was and is a very able pulpit man, and true in his loyalty to the discipline of M. E. Church. But as no man is without fault, perhaps brother Arnold's leading fault as an administrator, lay in his extreme views of the prerogatives of a Methodist pastor. The present church was built in 1852.

(Continued on the fourth page.)



## DEAF-MUTES' JOURNAL.

HENRY C. RIDER, Editor and Proprietor,  
Mexico, Oswego Co., N. Y.  
PORT LEWIS SPAIN, Associate  
Rome, Ontario Co., N. Y., Editor.  
AUSTIN W. MANN, Editor.  
Platt, Michigan.  
REV. HENRY WINTER SYLVE, Foreign  
Editor, U. S. Mint, Philadelphia, Pa.

The DEAF-MUTES' JOURNAL is issued every  
Thursday; it is the best paper for deaf-mutes  
published; it contains the latest news and  
correspondence; the best writers contribute to it.

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### PUBLIC NOTICE.

Mr. Austin W. Mann, one of our as-  
sociate editors, is our authorized agent  
at large and particularly in the West.  
Mr. Mann is commissioned by us to  
collect subscriptions, obtain new sub-  
scribers, and procure correspondents for  
the JOURNAL and also to contract for  
advertisements for the same.

### Sponsoring Newspapers.

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of reading their JOURNAL every week,  
and tell them that it is to their interest  
to subscribe for themselves, they will do  
their duty towards establishing the per-  
manency of the DEAF-MUTES' JOURNAL.

### Death of Richard E. Bull.

As we go to press, we are pained to  
learn that Dr. I. L. Peet received last  
Monday, a telegram from the North  
Carolina Deaf-mute Institution, announcing  
the sudden death of Mr. Richard  
E. Bull, which occurred there last Sun-  
day P. M., at 4 o'clock. It is with feel-  
ings of deep regret that we are thus called  
upon to record the death of Brother  
Bull, and we tender our sympathies to  
his relatives and many mourning friends.

### The Intermarriage of Deaf-Mutes.

For a long time we have been trying  
to get statistics bearing on the point of  
hereditary deafness—but the times are  
hard, and we have heard from but two  
institutions. The last information comes  
to us, through the *Copier*, from the Min-  
nesota Institution and is as follows:

For the information of the editor of  
the DEAF-MUTES' JOURNAL and all others  
interested in the subject, we will  
state that of all the pupils who are now  
or have ever been connected with this  
institution, not one has had a deaf-mute  
father or mother.

The Iowa Institution out of an attend-  
ance of nearly five hundred in previous  
years has had but five pupils, who were  
children of parents in any way deaf.  
These all belonged to one family, the  
father being deaf and the mother a hear-  
ing person.

In the Central New York Institution  
out of an attendance of eighty-six, there  
are two pupils who have parents both  
deaf and dumb. These two, however,  
are transfers from New York, and be-  
long to the records of that institution.  
A correspondent writes that Mr. George  
W. Allen, one of the first pupils of the  
American Asylum, married a deaf-mute  
and has three children, all deaf and dumb.  
All three are married and each  
has one or two deaf children. One mar-  
ried a hearing person, and of his three  
children, two are deaf and dumb.

From these rather scanty facts, which  
we are afraid are all we shall ever get,  
we conclude that there is nothing to sup-  
port Dr. Peet's remark at the Principal's  
Conference at Philadelphia that fifty per  
cent. of the intermarriages among deaf-  
mutes resulted in deaf offspring; and  
very little to bolster up the theory of  
some philosophers, that the marriage of  
a deaf-mute to a hearing person is a safe-  
guard against deafness in offspring. The  
Iowa deaf-mute tried it, and had five  
deaf children. Mr. Allen was more for-  
tunate with only two.

To sum up, our opinion is, that if  
forced to depend upon intermarriages  
among the deaf for pupils, the various  
institutions would very soon cease to ex-  
ist.

### The Columbia Institution.

The report of this institution includes  
that of its Collegiate Department, other-  
wise known as the National Deaf-mute  
College.

The number of pupils of all grades in  
attendance during the fiscal year ending  
June 30th, 1876, was seventy-six. The  
number at the writing of the report in  
October last was one hundred. The re-  
ceipts aggregated \$56,813.76, and the  
expenses \$54,676.70, leaving a balance  
of \$2,137.01.

It appears from this exhibit that the  
cost per capita was very nearly \$720,  
which may be explained, partially at  
least, by the figures which put the amount  
expended for salaries and wages at a lit-

tle over 50 per cent. of the whole.

The exercises at the closing of the  
term, where one young man took the de-  
gree of Master of Arts, and others the  
degree of B. A., were particularly inter-  
esting, as were also those on the occasion  
of the visit of the Emperor of Brazil,  
June 2.

The new buildings, for which plans  
were submitted ten years ago, are ex-  
pected to be ready for occupancy in the fall,  
provided Congress appropriates the ne-  
cessary \$70,000 for their completion.  
The institution asks from Congress this  
year:

For buildings, \$69,524.62

" current expenses, 51,000.00

" improvement and  
care of grounds, 10,000.00

\$130,524.62

We hope they will get it. The in-  
stitution believes, in view of its contin-  
ued success and generally acknowledged  
utility, that its Collegiate Department,  
otherwise the National Deaf-mute Col-  
lege, should no longer be regarded as an  
experiment, and it calls upon the various  
States to make provisions for sending the  
cream from their institutions there.  
Probably all would not rise up in arms  
against the suggestion, if the rate asked  
was that of regular pay pupils, \$150 per  
annum, and a proportionately number  
of years taken of the regular course in  
the several States. It would never do  
to hint at the last fiscal per capita of  
\$720. We rather think the various  
States will argue that the National Gov-  
ernment ought to assume the whole re-  
sponsibility.

### The Itinerizer.

The idea is to gather into this column items  
that relate to deaf-mutes personally, or to as-  
sociations of deaf-mutes, or to institutions for  
the benefit of deaf-mutes. We hope our friends  
and readers will keep us supplied with items for  
this column; mark items so sent: *The Itinerizer*.

At the fourth of the series of readings  
at the Michigan Institution, Miss MAG-  
GIE T. BENNETT rendered "Maud Mul-  
ler" in sign.

A DEAF and dumb man named  
MICHAEL MODLER was run over and  
killed, Jan. 15th last, near Ava, Illinois,  
on the Cairo and St. Louis railroad.

MR. GEO. PEET, from somewhere in  
New York, is at present located at Mt.  
Clemens, Mich. He has worked in a saw  
mill, and is the main stay of his aged  
mother.

The *Mirror* says that two deaf-mute  
boys, who received instruction in its office  
—two years established—have develop-  
ed into good composers, and have situ-  
ations at good wages. All of which we  
do not doubt.

The graduates of the Illinois Institu-  
tion have, through the Principal, peti-  
tioned the trustees for permission to hold  
a reunion at the institution sometime  
during the coming summer. A favor-  
able reply has been received.

A DEAF and dumb son of CHARLES  
WEAVER was run over by a wagon on  
the streets in Dayton, Ohio, Jan. 14th  
last, and his skull crushed. It was  
thought he could not live. The driver  
of the wagon escaped.

The New York Board of Appropria-  
tion, on motion of Comptroller Kelly,  
appropriated, from the unexpended bal-  
ance of \$30,231.15, \$2,593.83 to the  
New York Deaf-mute Institution, and  
\$200.26 to the Institution for the Im-  
proved Instruction of Deaf-mutes.

The Day School for Deaf-mutes at  
Portland, Maine, went into operation  
last November, under the charge of Miss  
TRUE. It numbers sixteen pupils who  
are doing finely. More are expected ere  
long.

MR. BICKWELL, of Lewiston, Me.,  
and SARAH A. LOVEJOY, Sebce, Me.,  
were married last October. The newly  
wedded couple have purchased a house at  
Lewiston, and intend to make their resi-  
dence in that thriving city.

MR. HARTWELL LOVEJOY with his deaf-  
mute sister EMMA still lives at Sebce,  
Me. He is in prosperous circumstances,  
and owns a house with some land, also a  
large shop, where he conducts the busi-  
ness of a cabinet maker.

MR. JOHN EMERSON is living in com-  
fortable circumstances at Howland, Me.  
He gives attention to the culture of fruits  
and flowers, and enjoys the quiet retire-  
ment of a country life. He is a spiritualist.

MR. A. B. GREENER, in his history of  
publications for the deaf and dumb, makes  
no mention of the *Fanwood Chronicle*,  
a monthly paper started in the New  
York Institution in 1864. It did not  
have much of an existence.

A correspondent writes that about  
three weeks ago, a nephew of Mr. J. D.  
PICKENS of Peel Tree, West Va., aged  
about twelve years, was playing in the  
neighborhood of his home, when he ob-  
served four black snakes crawling about  
and hissing with their heads raised  
above the ground, apparently in search  
of some prey which they might attack.  
It was quite a phenomenon to witness in  
midwinter. Three of the reptiles were  
killed; the other escaped. The winter  
there from the last of November up to  
the middle of January, was quite severe,  
and savored very much of the character  
of the usual Northern winters. Since  
that time the weather has been mild and  
pleasant.

AUGUSTUS M. KOWALD, of Buffalo,  
N. Y., says that he was educated at the  
New York Institution from which he  
graduated in 1872. At the time he left  
school, he was in the first class under  
the instruction of the Rev. H. W. Sylve,  
who was then a teacher. His occupation  
is cutter for ladies' shoes. Last year he  
cut 36,391 pairs of shoes for John Dor-  
schel & Co., the most extensive man-  
ufacturers of ladies' shoes in Western New  
York, and for whom he is still working  
and earning good wages, the hard times  
to the contrary notwithstanding. He

says that last year he cut as many pairs  
of shoes as any common two men. His  
employers repose in his honesty, and he  
is entrusted with the keys to the build-  
ing which he opens in the morning and  
closes at night. Mr. KOWALD is also by  
trade a shoemaker, and every year makes  
a couple of pairs of very fine hand-sewed  
French calf boots, (probably to keep the  
trade fresh in his memory.) He likes  
his employers very much. In cutting  
out shoes his work is divided between  
domestic and French calf, French and  
kid grained and pebble goat. Mr. Kow-  
ald belongs to no trade Union, but  
with a willing heart accepts the wages  
offered to him, which he considers as good  
as the times will warrant and feels grate-  
ful that he is doing so well by sticking  
to his business, while so many others are  
unemployed.

THEY have a big bob-sled at the Ohio  
Institution, christened the Centennial.  
With a heavy load of pupils it had an up-  
set recently, and this is how the enter-  
prising local describes the occurrence:

"About three o'clock yesterday after-  
noon, the large four-horse bob-sleigh be-  
longing to the State Deaf and Dumb In-  
stitution, containing between fifty and  
sixty pupils of the institution, was driven  
across High street and down toward  
Front on Town. The grade was steep,  
and the sled went with such force, owing  
to the heavy load, that the two rear  
horses were unable to hold it back. This  
of course started the animals into a run,  
the driver being unable to check them.  
In turning the corner of Front street,  
north, the rear runners swerved suddenly  
to the left came in contact with a slight  
elevation in the roadway, and the sled  
tilted over just far enough to dump the  
poor mutes out in one great mass, but  
luckily the box or bed of the sled did  
not go over upon them, as it would have  
done had the sled tipped further, and  
none of the children were seriously in-  
jured. They were terribly frightened,  
however, and although they could not  
speak, they could scream, and scream  
they did with all the force of their lungs.  
One girl was injured in the arm, and it  
was at first thought her arm was broken,  
but examination proved the contrary.  
Several other children were slightly  
bruised, but not seriously.

"After the upsetting of the sled, the  
horses continued to run north, and were  
finally stopped by the leaders coming in  
contact with and utterly demolishing a  
fine Portland cutter belonging to James  
C. Lough, which was standing in front  
of the Ohio Brush Works, on the corner  
of Gay and Front streets. The bed of  
the sled fell off near the corner of Broad.  
Mr. Lough was behind his desk, when  
he heard the crash which made him think  
the room had fallen in from its weight of  
snow. He jumped clear over his desk  
(it was not a very high one) and rushed  
to the door. The two horses had liter-  
ally jumped into his center and broken it  
up in the most complete manner. The  
big sled was considerably broken, but  
can be made as good as new by little re-  
pairing.

"One of the horses attached to the  
sled, a small mare was slightly cut, but  
not seriously injured. The escape of the  
children from serious injury was remark-  
able."

The old Centennial is now undergoing  
repairs, and will soon be ready for an-  
other, and we trust a safer ride.

MR. C. H. TALBOT, appointed from  
the Kentucky Institution to the care of  
the Mississippi Institution, writes thus-  
ly to his Kentucky friends: If you  
were to drop into this institution on a  
visit, you would find things very differ-  
ently arranged from what you find them  
in the Kentucky Institution. Here we  
have school-rooms, dormitories for both  
boys and girls, and apartments of the  
teachers, principal and matron all in one  
building. The boys and girls eat at sepa-  
rate tables. And we have no school in  
the afternoon. The pupils all sleep in  
separate beds; and every boy and girl  
makes up his own bed. The girls do all  
the dining-room work; and the boys  
pump and carry water, and work the  
garden, just as you do in Kentucky. The  
girls darn and patch, and set tables with  
great energy and cheerfulness, and the  
boys grumble and shirk, as is found to be  
the case elsewhere. Our matron sleeps  
in the same room with the girls. Our  
dormitories are all small—with only five  
or six beds in a room. Our pupils all  
have walnut bureaus to dress before, and  
in many things are fixed up very com-  
fortably. Yet we have no library and  
no museum, no pictures and no chapel.

There are very many deaf-mutes in  
Mississippi, yet there are very few of  
them at school. The people are all very  
poor since the war. And the railroad  
fare is very high. Some of the roads  
charge five cents a mile, and some of  
them six. So the poor people have great  
difficulty in getting their children to  
school.

The deaf-mutes in Kentucky ought to  
congratulate themselves upon having  
such a fine institution for their educa-  
tion, such liberal appropriations from the  
Legislature, such skilled and experi-  
enced teachers, and last but not least,  
upon having the language of signs in its  
original purity, refinement and perfection.  
And I would say to the pupils now in  
the institution, that you should love  
your institution, and try to get the great-  
est benefit from your sojourn there, for  
there is no institution in the South  
where you will have as great advantage  
as in the institution in the good old  
State of Kentucky.

### The Florida Case.

WASHINGTON, Feb. 7, 1877.  
A P. M.—The electoral commission, by  
a vote of 8 against 7, decided that no  
evidence can be admitted which goes be-  
hind the returns, but that they may in-  
quire as to eligibility of Presidential  
electors.

A special from Berlin says, Servin has  
agreed to accept the offer of Turkey to  
restore it to its position before the war  
as a base of treaty.

### A Table.

For those who use the Book of Common  
Prayer.

Sunday, Feb. 11th.

The Psalter for the 11th day of the  
month.

Morning Prayer.

1st Lesson—Lamentations i.

2d Lesson—Mark vi, to verse 30th.

Evening Prayer.

1st Lesson—Lamentations iii, to v. 37.

2d Lesson—Ephesians iii.

Collect, Epistle and Gospel for Quin-  
quagesima Sunday.

Sunday, Feb. 18th.

The Psalter for the 18th day of the  
month.

Morning Prayer.

1st Lesson—Jeremiah vii.

2d Lesson—Matthew x.

Evening Prayer.

1st Lesson—Jeremiah ix.

2d Lesson—Ephesians iv.

Collect, Epistle and Gospel for the  
first Sunday in Lent.

### The Flint Institute.

A LETTER FROM EX-PRINCIPAL ROBERT L.  
BANGS.

To the Editor of *The Detroit Tribune*:  
I respectfully request you to publish a  
short communication from me, on a sub-  
ject that every tax-payer in Michigan  
ought to be interested in.

I desire, through your paper, to call  
attention to the recently published re-  
port of the trustees of the State Institu-  
tion for the education of the deaf and  
dumb and the blind, located in this city.

I was connected with that institution  
for twelve years, and my connection with  
it ceased on the 1st day of September  
last. During all that time, it has been  
the invariable custom for the principal  
to prepare a report, and the trustees  
have invariably transmitted it to the  
Legislature for publication, along with  
their own. Such is the custom in all  
similar institutions in other States. Pre-  
vious to my retirement from the institu-  
tion I was instructed to prepare the  
usual report, and very cheerfully did so.

I regard the proper organization of  
such an institution as a matter of the  
utmost importance. No topic has re-  
ceived more careful consideration from  
the leading men in the profession. It is  
not generally understood, nevertheless it  
is true, that in some important particu-  
lars, the Michigan Institution is very  
differently organized from any other in  
the country.

I believe there are grave defects in its  
present arrangements, and I have no  
doubt whatever that great improvements  
might easily be made.

I therefore expressed these convictions  
to the Board of Trustees in the report  
that I was instructed to prepare. That  
report they have suppressed. In my  
opinion, there are suggestions in it that  
ought to receive candid consideration  
from the present Legislature.

I believe the report has been suppress-  
ed from unwillingness to have attention  
directed to the subject therein discussed.

Permit me to place on record in your  
columns my protest against this attempt  
to suppress a document that has always  
until now found its appropriate place in  
the biennial reports of the institution  
with which I had the honor to be con-  
nected for many years, and in whose  
prosperity I am still deeply interested.

Very truly yours,

ROBERT L. BANGS.

Flint, January 17, 1877.  
St. Ann's Church for Deaf-Mutes.

### To the Editor of *The Sun*:

This Church was founded on the first  
Sunday of October, 1852, and from that  
time to the present has been the only  
one in this city which has specially cared  
for the deaf-mute men and women. It  
has always maintained a Sunday after-  
noon service for them in the sign lan-  
guage, while it has had, of course, other  
services for its hearing and speaking  
parishioners. Its seats have always  
been free to all. For several years it  
has had a mission chapel in Eighteenth  
street, near the Eighth avenue, where it  
has done an extensive work among the  
poor. When it bought its present prop-  
erty in Eighteenth street, near Fifth av-  
enue, in July, 1859, it assumed a mort-  
gage of \$50,000. This has been reduced  
to \$20,000, and is provided for by leg-  
acies. For the last three years the in-  
come of the Church has fallen somewhat  
short of its expenses, so that it now has  
a note of \$3,000 to be paid on the 6th  
of February. The parishioners are striv-  
ing to raise \$7,500. On account of the  
work which St. Ann's with its free seats  
is doing among deaf-mutes, and also  
among the poor generally, I trust that  
other friends will contribute toward  
making up the balance.

Yours, respectfully,

THOMAS GALLAUDET,

No. 9 West Eighteenth St.,  
New York, Jan. 18, 1877.

### Deaf-Mute Service.

Yesterday forenoon, Prof. Job Turner  
delivered a discourse before the deaf-  
mutes, in the committee room of the Cen-  
tral Baptist Church in this city, the sub-  
ject being the importance of organizing  
a society for the improvement of the  
moral, intellectual and religious welfare  
of the deaf and dumb. He spoke very  
highly in favor of giving deaf-mutes  
weekly lectures on any subject in the  
sign language for the expansion of their  
minds. He will deliver a written ad-  
dress on that subject before a public  
meeting some time next month, to ex-  
cite a deeper interest in the object among  
our citizens.

The mute meeting was well attended, speaks well for careful management.

### GOSSIP FROM NEW YORK.

NEW YORK, Feb. 6, 1877.

(From our Special Correspondent.)

The principal social event of last week  
was the Charity Ball; the principal one  
this week will be, to a certain portion of  
the community, the Leidenkrantz, and to  
others, Miss Marcia Roosevelt's wedding.  
It is to be an affair beyond the ordinary  
matrimonials; the bridegroom bringing  
to the altar to give away a handsome  
figure and a tender voice, while the bride,  
though exceedingly plain, has the golden  
charms of \$2,000,000. Eight bride-  
maids, a regiment of ushers and over  
2,000 invited guests will add lustre to  
the sacrifice—I beg pardon, I mean cere-  
mony; consequently all the elite of New  
York, and the "creme de la creme" of  
many other places, are on the "qui vive"  
regarding it. Jenkins has already been  
interviewing her landlady, but fashion-  
able under-clothing is now made of In-  
dian foulard, so just exactly what she pos-  
sesses, he or his feminine partner has not  
been able to find out. He has made a  
shrewd guess that her hoisery will be  
silk, and of all the fashionable shades,  
and that her tressouze will be magnifi-  
cent, but he does not know anything  
about it.

The hint that one of the acts of the  
new play "Fifth Avenue," would contain  
a scene representing the murder of Mr.  
Nathan, was productive of considerable  
excitement here. The general impres-  
sion has been that its various acts were  
to be facsimile representations of actual  
occurrences, and the synopsis given of  
the play, led to the confirmation of this  
idea. When it reached the ears of the  
sons of the murdered man, they endeav-  
ored to ascertain the facts of the case,  
but could get no adequate satisfaction.  
At last, after much difficulty, they suc-  
ceeded in being present at rehearsal, but  
were seen by Mr. Rowe, the author, who  
insisted that they should leave before the  
act which they wished to see, had been  
performed. They sought counsel of  
Judge Cardozo, and should the play have  
any of the supposed offensive features,  
an injunction will probably be served.  
The managers claim a right to perform  
history, alleging that they have recently  
exhibited the death of Caesar, but indi-  
vidual contemporaneous history is not  
generally considered a subject for the  
playwright, when it pictures tragedies,  
the survivors of which may still be ter-  
ribly pained by such a representation.  
Many look upon it as merely an adver-  
tising dodge of Messrs. Jerrett & Palmer.

The recent announcement of "Me-  
morizing Made Easy" is causing quite a  
sensation, and every woman in New  
York, married or single, is intent upon  
finding out how much truth there is in  
it. It will burst all the usual masculine  
dodges. No more lodge nights, business  
in Washington, stock to take, books to  
overlook, sick friends, or even pastoral  
calls will answer. A few passes and  
the oblivious individual will divulge all  
his secrets. It is worse than having a  
window in our hearts, and the man who  
has dared to thus provoke the indigna-  
tion of the brave, will, unless he leaves  
town at once, undoubtedly be murdered.  
It is tampering with the undoubted  
rights of the eternal sex that cannot be  
allowed for a moment. Female suffrage  
is a mere bagatelle compared to it.

The latest efforts of the stalwart  
officer in blue, are directed against the poor  
little street waifs, who do manage to  
make the crossings passable, and trust  
to the generosity of the crossers for some  
slight compensation. They are arrested  
as vagrants. Now as New York is in  
such a condition that every woman en-  
vies the man who can wear rubber boots to  
his knees and then thrust his pantaloons  
into them, it seems a little hard that the  
only means that exist of making the  
crossings passable, should be thus sum-  
marily removed. If the authorities can-  
not and will not clean the streets, which  
just at present are more like a muck  
swamp than anything else, then let the  
justices fine the first six-foot policeman  
who arrives with a two-foot human  
bundle of rags armed with a broom-handle,  
with which he or she has been doing a  
small portion of the street commission-  
er's duty.

News from over the sea arrives to the  
effect that the supply of horses is falling  
in England and that they will have to  
call upon American raisers of blood  
equines, to supply the deficiency for ar-  
my purposes, and thus the descendants  
of some of the original stock introduced  
in this country, may be returned to their  
ancestral soil. However, anything that  
brings trade to our shores, will be look-  
ed upon as desirable, and this is a sec-  
ondary effect of the war question. Not only  
American beef, but American oysters  
have found an appreciative market in  
England. A cargo of lobsters has now  
been sent out, but it is not expected that  
this will become a very heavy export, as  
the supply is constantly diminishing,  
and the home demand absorbs them.  
Salmon, however, promises to be an-  
other paying article of export, for it is at  
times almost a drug in our city markets.

So decidedly superior are the Florida  
oranges now acknowledged to be, that no  
matter where they come from, it is diffi-  
cult to find anything but a Florida or-  
ange in the market. These we have in  
great abundance and at fair prices.  
All shades of gray will again be popu-  
lar this Spring, in costumes made up of  
plain and figured goods.  
A slight one-sidedness now appears  
in everything. Hair is dressed in a one-  
sided manner, skirts are looped on one  
side, and straight on the other. Poloy-  
aises are buttoned on one side, and floral  
garments follow the general one-sided  
fashion.

The summer petticoat is a tape skel-  
eton with a flounce attached.  
The original Declaration of Inde-  
pendence, sent for safe keeping to the  
patent office in 1851, has been restored  
to the custody of the State Department.

### BOSTON CORRESPONDENCE.

The Great Revivalists at Work at the  
Hub—Immense enthusiasm and great  
results anticipated.

From our own Correspondent.

BOSTON, Feb. 3, 1877.

DEAR INDEPENDENT:—The prevailing  
excitement during the closing week, has  
been the Moody and Sankey exercises at  
the mammoth Tabernacle erected for  
their use. The meetings so far have  
been very large and quite enthusiastic,  
and the audiences seem to be made up of  
every strata of society, without reference  
to race, color, or previous condition.  
Looking over the sea of faces last even-  
ing, it was difficult to determine the mo-  
tives that had gathered together so many  
people. No doubt curiosity to see and  
hear the great revivalists brought many  
there—but many more were intent on  
hearing the old, old story rehearsed, of  
the love of our Saviour, and his great  
plan of salvation for our sinful race.  
This fact is evident from the close atten-  
tion given to Mr. Moody's sermons, and  
the implicit faith in all he says. Apro-  
pos of this enthusiasm among the peo-  
ple, is the action of a few of our local  
preachers, who have resolved in a public  
way, that the present is not the time,  
and Boston is not the place to get up a  
religious excitement! Shade of Lu-  
ther! Was there ever a place too poor  
to be saved, or any time better than the  
present? It is worthy of notice, that  
there is no spot on earth so much in  
need of a great moral and religious re-  
formation, as this great city; for, now-  
where else can be found so much infidel-  
ity in religious matters—such bold and  
brazen conduct in the social atmosphere,  
and such an avalanche of *isms* and *se-  
ances* as thrives right under the shadow  
of our churches and institutions of learn-  
ing. Boston needs a purification, and if  
Moody and Sankey are the instruments  
to be used, the religious world should  
second their efforts. The growls and  
significant sneers of a few old line preach-  
ers, will avail nothing in opposing the ef-  
forts of Moody and Sankey. The harvest  
is ready for the reapers, and the crop  
of souls to be saved is worthy the  
best efforts of the best men; and your  
correspondent hopes to see great results  
from the Tabernacle meetings.

### BUSINESS.

The steady demand for many kinds of  
goods manufactured in New England, is  
developing an improvement in business  
generally. Especially is this correct in  
the cotton goods line. Prices of plain  
and printed cottons have steadily ad-  
vanced, till they are now paying the  
mills a fair profit. In woollens, boots  
and shoes, clothing and many other of  
the leading industries, there is much ac-  
tivity in trade, but sales are mostly on  
small margins. With the Presidential  
muddle settled, and the retirement of  
the Washington thieves from position,  
and a prospective resumption of specie  
payments, there can be no further stag-  
nation in the industry and business of  
the country. Millions of willing hands  
will welcome a return of active labor  
and prosperity.

The mild weather of the past few days,  
has made our streets almost impassable.  
Pedestrians wade, wallow and float in  
slush. The brigade of street cleaners  
are at work, and we hope soon to see  
hard pan. "Beautiful Snow" does very  
well in the country, and in song, but it  
is not in character in the city. You, too,  
have been surprised with the article, as I  
infer from your paper







## Historical Discourse.

(Continued from first page.)

In 1853 and '54 Rev. Almon Chapin was appointed to the pastoral oversight of this charge. Mr. Chapin found the church in rather a disunited condition, and stormy mood; but by his judicious counsels and prudent administration he succeeded in quieting the conflicting elements, and harmonizing to some extent discordant feelings. He proved to be the right man in the right place. An able preacher, a useful pastor and left the charge respected and beloved by the people. He still holds a superannuated relation to the Northern N. Y. Conference.

In 1855 and '56 Samuel Crozier preached and prayed and exhorted and sung the Mexicans into an understanding of the duty of living and enjoying religion seven days in the week. No. of members 255. He was a man of eminent heretative power, as a preacher he was favorably esteemed. Few, however, could remember much of his sermons when he was done with them. The brother, however, was useful in the pulpit and out of it. He has gone to his rest.

In 1857 Hiram Shepherd was pastor. Mr. Shepherd was not very uniform in the ability of his pulpit performances. Sometimes he outdressed himself, and some times fell short of himself. He was a faithful minister, and I believe a good pastor. No. reported 272. He has passed away from the battle field, and we believe has received the victor's crown.

Brother Shepherd was followed, 1858, by J. T. Alden. Mr. Alden was of feeble constitution, but had a clear head and a good heart. He continued but one year in Mexico, and then was appointed to Camden District, and was succeeded here by Wm. Jones, in 1859.

Mr. Jones was a man of mental vigor, a strong preacher. Some thought he had a little too much starch in his collar, that he was too well satisfied with himself. If that was true at that time there has been a favorable change since. He is highly esteemed where he is now laboring; indeed he has few superiors as a preacher. He left 270 members and probationers on the charge.

In 1860 and '61 O. M. Legate occupied this charge as its pastor; a man of a good share of self-confidence, and independence of thought. He filled the place with more than common ability and general acceptance.

In 1862 J. T. Alden was again pastor of this church. I recall right, he only continued one year on account of failing health.

W. S. Titus came here I think in 1863. A scholar and a gentleman, a preacher of respectable talent, of nervous temperament, and a little eccentric.

In 1864, '5 and '6 Mexico was favored with the ministry of M. D. Kinney, a young man of promising abilities. Especially gifted on special occasions, he had the ability to swell and shrink, to expand and contract, according to the extraordinary or ordinary character of the occasion. During his pastorate, the churches in the place enjoyed something of a refreshing, and some additions were made to the Methodist church, and I believe to the other churches also. He reported in 1865, 275 members and probationers.

In 1867 and '68 Andrew Roe was pastor. Brother Roe was of amiable spirit, of uniform piety, and of more than ordinary ability as a preacher, a gentleman, a good pastor, and an interesting member of the Sabbath school, a preacher in his pastoral intercourse with his people. Members 255.

The next three years, from 1869 to 1871, Mexico enjoyed the pastoral labors of Wm. R. Cobb, a good preacher and faithful pastor, a loyal and safe administrator of the discipline of the church. His fidelity and intelligent piety won for him the confidence and respect of the people generally. Under Mr. Cobb's labors the church enjoyed a season of prosperity, a good revival, and a number of valuable additions to the membership, and the numbers increased from 253 to 337. He is now Presiding Elder of the Utica district. Brother Cobb is a good Presiding Elder, but is better adapted to the pastoral office, though he is safe and useful in both departments, and is generally much esteemed.

Rev. B. F. Barker, a Christian gentleman, a faithful pastor and a skillful organizer, followed Mr. Cobb in 1872, and served the charge respectfully and respected, one year, and was then appointed to Oswego district, which he is now serving for the fourth year, with increasing favor.

In 1873 and '74 Rev. J. T. Hewitt was called and appointed to Mexico, and served the charge two years, then on account of poor health, asked for and received a superannuated relation. Mr. Hewitt was a minister of eminent pulpit ability and of unusual conversational powers and social pleasantness. During his second year a good work of revival was experienced in connection with the labors of the Oswego County Praying Association. There were a goodly number of hopeful conversions, and some bid fair to be useful members of the church.

In 1875, Rev. S. P. Gray became, by request and by appointment, the incumbent of this pastorate, and is now on his second year of service. Mr. Gray has a fruitful mind, is a man of positive characteristics, of indomitable courage, of faith that don't depend on circumstances, and a great advocate for good fire. He has a great aversion to a spiritual ice house, and to placing one's self in a current of cool air for fear of getting too warm spiritually. There is no danger of his becoming a revivalist. He is not for an economy that will keep a church in a dead calm, but rather for something that will raise the wind, though it stirs the sediment, rightly preferring a little agitation to stagnation. We might say more, but it is not good to speak too much of a man's good graces to his face. Of the preachers named in connection

with Mexico Methodism the following have been called from their work in the church militant to their reward, viz., Jonathan Huestus, Samuel Rowley, Ira Fairbanks, Isaac Puffer, Truman Gillett, Nathaniel Reeder, Truman Bishop, Robert Farley, Joseph Willis, Chandy Lambert, James P. Aylesworth, Orrin Foot, Truman Dixon, Charles Northrop, Eliash Wheeler, Jesse Penfield, Justin T. Alden, Squire Chase, S. B. Crozier, Rufus Stoddard, Hiram Shepard.

Of the presiding elders, may be called to remembrance, Wm. Case Ronald Everts, Goodwin Stoddard, Nathaniel Salisbury, Josiah Keyes, George Gary, Lewis Whitcomb, J. T. Alden. These have all passed away, their probationary history has ended, but the wave of influence they severally put in motion will roll on to the end of time, and its results will only be known when the light of eternity shall unfold all secret things. The others named I believe are still living, having a longer space in which to lay up a little more treasure in Heaven. There record is on high.

Of those lay brethren who have held official relations to the church, I am not able, for the want of the needed records, to designate all of them, or to specify the dates of their official service. I will name some of them from memory—William Armstrong, Reuben Halladay, Daniel Landers, Peleg Davis, Benjamin Davis, Daniel Smith, Mark Smith, Orie Whitney, Daniel Austin, Henry Austin, Minor Calkins, Wm. Calkins, Fred Everts, John Mitchell. These have been removed; their membership moved, we hope, to the church above, where they are awaiting the arrival of those who have taken up and carried on the work which they left when called to their rest.

There are others who are still living that I need not name. Some of them are nearing the end of their pilgrimage. They have served, probably with fidelity and loyalty, and will soon receive their honorable discharge, and with it a title to a homestead in heaven.

Others still in the noontide of manhood are the incumbents of responsible positions, which, if they fill with the fidelity and loyalty of their predecessors, as if they apply themselves to know and cherish a love for the doctrines and moral discipline and cardinal rules of their church, founded as they are on Scripture and experience; they having stood the test of experiment for more than a hundred years, they may when called to leave the scene of their responsibilities here, leave a record equally honorable to that of the best of those who have gone before.

The membership has fluctuated as to its numbers, since 1839, between 250 and 400; sometimes nearest 250, sometimes nearest 400. The present number is about 340.

The M. E. Church in Mexico, perhaps, has done its share in promoting a general Christianity and Christian Morality, Christian Civilization and the conversion of souls with an efficiency equal to that of any other denomination. It is now the largest church in the Conference, except one. Developed from the class of five in 1809. We can't estimate the amount of good a church has done by its present numbers or condition. To ascertain this it will be needful to go up and take a look into Heaven, and inquire how many emigrants it has fitted out and sent up. When the innumerable company is gathered; when the jewels are made up, it will be said "this and that man were born there" in Mexico.

As for myself I have been in circumstances to acquire a feeling of peculiar interest in behalf of Mexico. Here I have preached more sermons, performed more hard work than in any other charge, or than any other man has done. Here I have attended more funerals and solemnized more marriages than, on any other charge, made more and greater sacrifices than on any other charge, and than any other man in the Conference has done. And here I have chosen to spend the evening of life, and from here I expect and hope, by the mercy and grace of God, to go to Heaven and share in the happiness of a glorious reunion with all the preachers and people that have lived and labored together in the service of God in Mexico. Oh, that will be joyful should all get safely Home.

MASON.—At the last regular convocation of Mexico Chapter, No. 135, Jan. 24th, the following officers were installed: T. W. Skinner—H. P. E. Rudison—King. L. F. Alfred—Scribe. S. L. Alexander—Treas. H. H. Dobson—Secretary. C. W. Bradner—C. H. J. G. VanBuren—P. S. E. L. Huntington—R. A. C. W. H. Richardson—M. 3 V. F. G. Smith—M. 2 V. W. A. Tillpaugh—M. 1 V. Geo. A. Penfield—Sentinel.

MEXICO TENT N. O. I. R.—At the regular meeting of this Tent on Jan. 30th, the following officers were elected for the ensuing quarter: C. R.—G. W. Baker. D. R.—J. H. Gass. P. C. R.—J. A. Rickard. S. A.—N. Benedict. R. S.—H. C. Plumley. F. S.—C. C. Stowell. T.—L. Miller. L.—J. B. Stone. O. G.—L. W. Robinson. S. to C. R.—S. Bennett, B. Treadwell. S. to D. R.—M. Parsons, A. Nelson.

TIME OF SERVICE.—The pastor of the Baptist church, Rev. J. H. McGahen, desires to announce that hereafter morning services at that church will commence immediately after the bells have ceased to toll. This arrangement will accommodate any who may desire to attend the service, and yet are connected with other Sabbath-schools.

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